

received by a great company of Hebrews of the upper classes with rapturous applause. As the sentiments expressed, and especially the hopes for the Messiah, seemed to touch a responsive chord in the breasts of all present, the verses were heard with interest, not only as beautiful in themselves, but because they exhibit the religious attitude of the race in whose future we have also so deep a concern. The following is the last verse:—

THE FUTURE.

“The Sun of righteousness shall rise.
All is *not* lost! In yonder skies
I see the gleams of hope arise.
Star of the East! thy glimmering ray
Is brightening ‘to the perfect day.’
Again shall Judah’s flag unfurled
Wave forth its signals to the world!
Again shall cattle crowd the plain,
Her fields be rich with golden grain;
Her towns with busy voices ring,
Her swains rejoice, her maidens sing!
See, in yon *East* the glowing gleam!
Faith is not false; nor hope a dream!
MESSIAH, come! rejoice our eyes;
And lo! in yonder Eastern skies
The ‘Sun of righteousness shall rise,’
And on its healing pinions bear
Love, peace, and joy, for all the world to share.”

On the subject of Jewish Missions, we further quote from the *Belfast Witness*. “To the old Church of Scotland,” says the *Belfast Witness*, “belongs the high honour of having been the first Protestant Church in Christendom to engage *as a Church* in the grateful enterprise. And it is worthy of notice that our own Irish Presbyterian Mission to the Jews owed its origin to the zealous advocacy amongst us of the cause of Israel by one of the first promoters of the project in Scotland. At page 482 of the third volume of ‘Reid’s History,’ the following passage occurs in reference to the founding of our Jewish Mission:—‘The visit of the Rev. Robert M’Cheyne, of Dundee, to Belfast in 1840, as one of the deputies from the Church of Scotland, contributed very much to this movement.

Mr. M’Cheyne was no ordinary minister; and the sensation created by his appearance before the Irish Assembly can never be forgotten by those who then listened to his appeals. On this occasion he argued with great power the claims of the seed of Abraham, and his arguments produced a profound and permanent impression.’ It was in the following year, 1841, that our General Assembly formally pledged itself to enter the Jewish Mission field. The first honorary Secretary of the Mission was the late Rev. David Hamilton; and the first missionary sent out was the Rev. Dr. Graham, who, after labouring for some years at Damascus, and subsequently in Hamburg, as colleague to the Rev. Dr. Craig, finally selected Bonn as the scene of what he has made the great work of his life. Since then the Mission has grown steadily in importance, and in the estimation of the Church. At this moment, we have stations in Syria, North and South Germany, Austria, and Italy.”

It adds, “Looking at the work as a whole, its results, after about half a century of labour, must be pronounced eminently satisfactory. The number of Jews existing throughout the world has been estimated at about seven millions. We believe this computation to be excessive, but shall assume its accuracy for the present. Though mission work among them is yet only in its infancy, and though the missionary labouring amongst them has difficulties to encounter of which his colleague in the Gentile field knows nothing, there are at present over twenty thousand converted and baptized Jews living in the communion of Christian churches. There is also a large and increasing number of persons who are Christians in their hearts, but who ‘fearing the Jews,’ have not made any public confession of their change of belief. Of the twenty thousand who have received baptism, no fewer than three hundred